

Federal Council BULLETIN

Vol. XVII, No. 1



January, 1934



Federal Council's Silver Anniversary

Pres. Roosevelt's Address to the Churches

Peace Crusade for 1934

A Message on the Liquor Problem

Home Missions Today and Tomorrow

A JOURNAL OF INTERCHURCH COOPERATION

Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA
New York, N. Y.....January 3-5

HOME MISSIONS COUNCIL
New York, N. Y.....January 9, 10, 11

COUNCIL OF WOMEN FOR HOME MISSIONS
New York, N. Y.....January 9, 10, 11

COUNCIL OF CHURCH BOARDS OF EDUCATION AND ASSOCIATION OF AMERICAN COLLEGES
St. Louis, Mo.....January 15-20

FEDERAL COUNCIL OF CHURCHES, EXECUTIVE COMMITTEE
New York, N. Y.....January 26

INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION
Chicago, Ill.....February 7-17

COMMITTEE OF REFERENCE AND COUNSEL, FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA
New York, N. Y.....February 20, 21

FEDERAL COUNCIL OF CHURCHES, DEPARTMENT OF EVANGELISM
Columbus, Ohio.....April 3-5

GENERAL CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH
Jackson, Miss.....April 26-May 7

CHURCH CONFERENCE OF SOCIAL WORK
Kansas City, Mo.....May 20-26

TENTH NATIONAL CONVENTION, EVANGELICAL BROTHERHOOD, EVANGELICAL SYNOD OF N. A.
Milwaukee, Wis.....August 21-24

UNITED CHURCH OF CANADA, GENERAL CONFERENCE
Kingston, Ont., Canada.....September 12-21

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VOL. XVII, No. 1

JANUARY, 1934

THE EDITORIAL OUTLOOK

*A Prayer for a Time of Slum Clearance**

ALMIGHTY GOD, Father of all mankind, Thou who hast signally blessed the human family as the cradle of divinity, and hast granted to us the security and strength, the joy and comfort, and the supporting goodness of our homes, do Thou forgive us that we have been content to accept these precious gifts of life, but have taken little thought of those whose lot confines them to the slums of our cities.

Give us, we pray Thee, a vivid sense of the little children condemned to live in crowded tenements and to play amidst the traffic in the streets, deprived of the simplest elements of human health and happiness, robbed even of the common heritage of pure air and sunshine. Make us conscious of the preventable disease which breeds in the narrow alleys, and in the dark inner rooms where sunlight never comes.

By our very hope of Thy mercy as we sit concerned by the sickbeds of our own little ones, may we be willing in love to share the anxiety, the anguish, and the grief of the parents of the poor as they watch by their sick or mourn the death of those who need not have sickened or died but for the conditions in which they are obliged to live.

In the very measure of our longing for a happy home for our dear ones, with space for gracious living, free from the special strains and irritations, and the moral exposures of

crowded quarters; by our pleasure in the joyous play of our happy children in God's out-of-doors, do Thou lay upon our conscience the plight of countless families whose lives are cramped and thwarted for lack of space and air in which to live and play and grow in stature and in favor with God and man.

By the very anguish of our prayers for our own children, that they may be saved from sin, and that they may grow in grace and goodness, into the glory of manhood and womanhood, into the stature of the fullness of Christ, do Thou make us ashamed of our toleration of the slums, which in disproportionate measure continue to make criminals and prostitutes of many boys and girls who never had a chance. O God of love and justice, we acknowledge before Thee our personal and corporate responsibility for the sins of such perverted lives. By our very hopes of Heaven, O God, help us truly to love our neighbors as ourselves, and to know no peace of heart until all Thy children shall enjoy equal opportunities for health and happiness, and for the very salvation of their souls.

As we bow in reverence before Thee, our Father, in these solemn moments of prayer, we dedicate our wills to Thine. Grant us grace at this time to gird ourselves for action. May we lay hold upon the special opportunities which are now offered in our land for the clearance of slums and the erection of homes more fit for the children of God. As we go out from Thy House to do our part in this heroic task of Thy Kingdom, grant to us, we pray, a very special sense of Thy nearness and Thy love, inasmuch as we would do it unto Thee. For Jesus' sake, Amen.

* Written by the Rev. James Myers, Industrial Secretary of the Federal Council. It is suggested that many churches may wish to use this prayer during January or February when many state legislatures and municipal authorities will be considering slum clearance and the erection of low-cost housing with the aid of the federal funds now available.

German Protestantism Shows Its Vitality

SWIFT CHANGE is the order of the day in the German church situation, but most recent changes have been of a character to reassure those who believe in the divine mission of the Church and who have confidence that no amount of political manipulation can ultimately succeed in quenching the freedom of the spirit.

The most significant events have been the dissolution of the ecclesiastical party known as the "German Christians," the refusal of a number of bishops to take part in the consecration of the Reichsbischof which had been fixed for the third of December, and the consequent postponement of that ceremony; the abrogation of the Aryan paragraph, which would have removed from the ministry more than three hundred ministers of Jewish descent or with Jewish wives and which would in the future have excluded all "non-Aryan" groups; and the resignation of the radical Nazi, Dr. Hossenfelder, as Bishop of Brandenburg.

The pastors who have been in sturdy opposition to the racializing and nationalizing of religion are now united in an Emergency Federation. They have shown their independence in several ways—notably by refusing to use a prescribed militaristic text and hymn on the third of December. Community of Christian interest between Protestants and Catholics has been emphasized of late in a way unprecedented in Germany and the initiative has been taken by the official Catholic press as well as by Catholic leaders like Cardinal Faulhaber.

The direct announcement of the Chancellor that all political methods of coercion in the Church were to cease perhaps indicates a conviction that the settlement of the outstanding issues in the Church will never be permanent unless it is the result of religious rather than worldly methods. Since it is well known that the Chancellor himself encouraged the original organization of the "German Christians," it is significant that he now openly concurs in the abandonment of the methods which they have employed.

Not so encouraging are the efforts of the frankly pagan groups to secure recognition as a third major religious group recognized by the State. Some thirty-five such organizations, inspired by General Ludendorf and Herr Rosenberg, have sprung up all over Germany. They

are favored by Baldur von Shirach, the official leader of Hitler Youth, and he has apparently succeeded in dissolving the Christian youth organizations and having them absorbed in a group of superpatriots and Aryanizing crusaders.

Evidences multiply that the friendly but firm and united approach of the non-German churches through the Universal Christian Council has been a major factor in the gains which have been registered. It is no time for confident shouts of victory, but we can at least be grateful that the world has been given a valuable evidence of the vitality and world-wide solidarity of Protestantism in a time of strain.

Secretary Wallace as an Evangelist

THE ADDRESS of Honorable Henry A. Wallace, Secretary of Agriculture, before the Federal Council of Churches last month had the unique effect of eliciting equal enthusiasm from two groups who often think of themselves as standing on different sides. It commanded the assent both of those Christians who have a passion for social reconstruction and of those who insist that the great concern must be with the individual.

Mr. Wallace's message thus arrested the attention of men who look at Christianity from these different angles, because in his own thinking and living the two interests have been fused into a true unity. He has the vision of a better social order and is devoting his energies to securing a coöperative instead of a competitive economic organization. His prophetic social outlook is disclosed on every page of his address. But he has also come to see clearly that no external reorganization, no mere tinkering with the social machinery, can ever bring about the desired social goal. He concludes that nothing less than "changed hearts" is demanded, that we must have a new *man* if we are to have a new social order. We must have other motives in the individual than those of private acquisitiveness; we must have other attitudes in the individual than the selfishness on which our present economic machine depends for its driving power.

Would that all Christian leaders could see the problem as Mr. Wallace sees it! We would then no longer have the "social gospel" or "the individual gospel" proclaimed as if either could stand alone. We would no longer have, on the

one hand, the futility of trying to solve social problems by some form of mass attack or outward reorganization without penetrating to the heart of the individual. We would not have, on the other hand, the equally one-sided effort to treat the individual as if he were an isolated atom in a social vacuum.

In the light of Mr. Wallace's wise approach, evangelism comes to its true and central place as the effort to transform the life of the individual man so that he shall have the Christian motives and attitudes that alone make possible a Christian social order.

A New Unity Appears in State Organizations

ON THE shelf of the Connecticut Council of Churches and Religious Education is an old rotary mimeograph. That duplicating device marks the beginning of a new unity in Christian work in the states. When the Connecticut Federation of Churches and the Council of Religious Education became neighbors, the mimeograph was bought jointly as a measure of economy. Gradually other economies were worked out coöperatively. After a few years the two organizations became one, as the Connecticut Council of Churches and Religious Education, 1933 being the first year of work under the merger.

The plan of thus unifying the coöperative agencies of the churches in the state received wide approval. Why, it was asked, should there be two state-wide organizations appealing to the same people for funds with which to do coöperatively what the Church does locally as a single unit?

New York and Massachusetts have now followed suit. After many conferences, the merger advanced to the last step in New York and was completed in Massachusetts in November. Massachusetts has chosen the simple name, Council of Churches, for the combined organization, assuming that Christian education is now such a well-established function of the Church that it will be given strong emphasis even though it is not named.

By the middle of this month, the coöperative work in the State of Nebraska will be carried on by a unified organization known as the Nebraska Council of Churches and Christian Education. The Home Missions Council of

the state becomes the Comity Committee of the new Council. In Illinois and California similar developments are under way.

The three national organizations which are interested in developing coöperation by state areas—the Federal Council of Churches, the International Council of Religious Education, and the Home Missions Council—are now working in close coöperation. With this more united approach to the field, the next few years should witness the greatest advance that has yet been made in church coöperation.

Getting Down to the Individual

SAMUEL SHOEMAKER'S recent remark that it is presumptuous to hope to solve the world's problems unless we can solve our own, and Ernest F. Tittle's discerning comment that it is easier to hate war than to hate in ourselves the things that make for war are only two of many voices calling us to a fresh appreciation of the need for the central reality for which personal evangelism stands. The methods by which saving influences are to be brought to the individual may change, but the individual's need for inner transformation remains. Probably there has never been a time in modern history when so many individuals are living confused, distraught and divided lives, uncertain as to whether life has any meaning, lacking any unifying spiritual center of life and consequently moving about in a sense of futility or even breaking under the strains and tensions to which personality is subjected.

What a day for personal evangelism—if only one has himself had an experience of God which enables him to have something real to give!

At such a time we are fortunate in having the little book that has just come from the pen of George Irving under the title *Experiences in Witnessing for Christ* (Association Press, \$.20; \$1.00 for 100 copies, the special price being made possible by the generosity of a Christian layman). The word "witnessing" in the title carries us to the heart of our problem, calling us to share with others what we have ourselves found in Christ. When one picks up a book on this subject, he too often finds in it a note of unreality. There is none of that here. Here is a simple, honest, practical and inspiring narrative of ways in which anyone who has come to know the power of Christ in his own life can help others to a similar experience.

The Federal Council's Silver Anniversary

COMMEMORATING the twenty-fifth anniversary of the beginning of church coöperation through the Federal Council, an audience of 4,000 gathered in Constitution Hall, Washington, D. C., on the evening of December 6, while millions of others joined in the observance by means of the radio.

The crowning point of interest was President Roosevelt's address, printed in full on another page of the BULLETIN. After congratulating the churches on the coöperative advance made through the Federal Council, he laid strong emphasis on the social idealism of Christianity. He held that government is now "seeking through social and economic means the same goal which the churches are seeking through social and spiritual means," and defined that objective as "a more abundant life" for all. He concluded by declaring that "the churches are the greatest influence in this world of ours to overcome the present tendency toward greed."

Of almost equal interest was the address by Dr. Albert W. Beaven as President of the Federal Council, an address of which President Roosevelt expressed warm appreciation. Dr. Beaven first reviewed the significance of the Council for the religious life of America and the world, defending the Protestant principle of liberty as of permanent value and showing how through the Federal Council great values of unity are now being increasingly secured without the sacrifice of rightful freedom. Picturing the Boulder Dam as an engineer's way of accumulating power that was being wasted and directing it to the places of need, he declared that "in somewhat the same way the Federal Council becomes the additional but strategic piece of machinery which enables the latent power existing in individuals, churches and denominations to be pooled and its influence directed to the places of need." Replying to those who criticize the churches for concerning themselves with social issues, he declared that the nation needs "a free and courageous pulpit and an unfettered Church, that it may have the advantage of having brought to bear upon the great matters that are pending such insights as may be given to those who ask counsel of Almighty God and seek to bring into human relations those enduring principles which are revealed in Jesus Christ." Dr. Beaven concluded by emphasizing the primacy of moral and spiritual values as the foundation of society. All too easily, he insisted, have we accepted the thesis that men would not act unless they could selfishly gain; "all too eagerly have we fallen down to worship the gods of gold, to admit that only in profit can we find such forces as will enable us to make our machinery operate."

Dr. Adolf Keller, of Geneva, Switzerland, brought appreciative messages and greetings from the churches

of many European countries and pointed out the service which the Federal Council had rendered in helping to bring about a new world unity of Protestantism, and also of Anglicanism and the Eastern Orthodox Churches, in the Universal Christian Council.

The Westminster Choir of Princeton, N. J., gave a concert of high inspirational quality, which added much to the spiritual atmosphere created by the order of worship for the evening's program as a whole.

In connection with the twenty-fifth anniversary a special meeting of the Council was held during the days of December 6 and 7 in the New York Avenue Presbyterian Church, Washington, for the purpose of stimulating a spiritual advance in the face of the present crisis in the nation and the world. The general theme was "Advancing with Christ." Inspiring keynote addresses dealing with the central realities of the Christian faith were given by Dr. Albert W. Palmer, President of Chicago Theological Seminary, and Dr. Albert E. Day, minister of the Mount Vernon Place Methodist Church of Baltimore. Dr. Palmer's presentation of "The Eternal God and the Present Hour" and Dr. Day's of "The Significance of Christ for the World To-day" were both marked by exceptional freshness, originality and power, and made it clear that a stronger experience of personal religion is basic for every Christian program. The periods of worship led by Dr. Howard Chandler Robbins and Dr. T. Albert Moore, and also the closing service of dedication, conducted by Dr. Peter K. Emmons, reinforced the same note.

The discussions of contemporary problems were built around seven questions, all designed to emphasize the spiritual nature of what are sometimes regarded as merely economic or social problems. They were as follows:

What is required for a spiritual advance in the relation of the churches to world peace?—opened by Dr. Augustus O. Thomas, Director of the World Federation of Education Associations.

What can we learn from the struggle for spiritual freedom in German Protestantism?—opened by Bishop John L. Nuelsen, of Zurich, Switzerland.

What is required for a spiritual advance in the relation of the churches to the liquor problem?—opened by Dr. Daniel A. Poling, President of the United Society of Christian Endeavor.

What is required for a spiritual advance in the relation of the churches to the economic crisis?—opened by Honorable Henry A. Wallace, Secretary of Agriculture.

What is required for a spiritual advance in the relation of the churches to the race problem?—opened by Bishop John A. Gregg, of the African Methodist Episcopal Church.

What is required for a spiritual advance in the relation of the churches to labor?—opened by William Green, President of the American Federation of Labor.

Why is fuller church coöperation essential to spiritual advance?—opened by Fred B. Smith, Chairman, World Alliance for International Friendship.

It is no disparagement of the other addresses, several of which were brilliant and which we hope to print in future issues of the BULLETIN, to say that that of the Secretary of Agriculture was the supremely high point of the three daytime sessions. The impression left by the picture of this distinguished public official pleading for "changed hearts" as the only ultimate cure of our economic situation was moving in the extreme. Laying aside his manuscript, he called upon

ministers and other teachers to devote themselves to making unselfish hearts, eager and willing to serve the common good, while others in public life develop the changed social machinery to match the changed hearts.

The inspiring quality of Mr. Wallace's address, to which he gave the title, "Statesmanship and Religion," can hardly be conveyed without an appreciation of the religious quality of his own personality. As his address showed, he has been profoundly influenced both by the Old Testament prophets and by the life and teaching of Jesus. He appealed to his hearers not to assume that the dogmas of competition and of selfish individualism—which he characterized as a "dog-eat-dog philosophy"—must prevail in human society.

Pres. Roosevelt's Address to the Churches

I AM HAPPY to have had the opportunity of hearing Dr. Beaven's inspiring address.

I am honored by the privilege of speaking to the delegated representatives of twenty-five Christian denominations assembled here on the twenty-fifth anniversary of the Federal Council of the Churches of Christ in America. In this quarter of a century you have surrendered no individual creed, but at the same time you have been creating a much-needed union that seeks to better the social and moral conditions of all the people of America.

During a quarter of a century more greatly controlled by the spirit of conquest and greed than any similar period since the American and the French revolutions you have survived and grown. You have come through to the threshold of a new era in which your churches and the other churches—Gentile and Jew—recognize and stand ready to lead in a new war of peace—the war for social justice.

Christianity was born in and of an era notable for the great gulf that separated the privileged from the under-privileged of the world of 2,000 years ago—an era of lines of demarcation between conquerors and conquered; between caste and caste; between warring philosophies based on the theories of logicians rather than on the practical humanities. The early churches were united in a social ideal.

Although through all the centuries we know of many periods when civilization has slipped a step backward, yet I am confident that over the sum of the centuries we have gained many steps for every one we have lost.

Now, once more, we are embarking on another voyage into the realm of human contacts. That human agency which we call government is seeking through social and economic means the same goal which the churches are seeking through social and spiritual means.

If I were asked to state the great objective which

Church and State are both demanding for the sake of every man and woman and child in this country, I would say that that great objective is "a more abundant life."

The early Christians challenged the pagan ethics of Greece and of Rome; we are wholly ready to challenge the pagan ethics that are represented in many phases of our boasted modern civilization. We have called on enlightened business judgment, on understanding labor and on intelligent agriculture to provide a more equitable balance of the abundant life between all elements of the community.

We recognize the right of the individual to seek and to obtain his own fair wage, his own fair profit in his own fair way—just so long as in the doing of it he shall not push down nor hold down his own neighbor. And at the same time we are at one in calling for collective effort on broad lines of social planning—a collective effort which is wholly in accord with the social teachings of Christianity.

This new generation of ours stands ready to help us. They may not be as ready as were their fathers and mothers to accept the outward requirements or even many of the ancient observances of the several churches, yet I truly believe that these same churches can find in them a stronger support for the fundamentals of social betterment than many of the older generation are willing to concede.

This younger generation is not satisfied with the exposure of those in high places who seek to line their own nests with other people's money, to cheat their Government of its just dues or to break the spirit of the law while observing its legalistic letter. This new generation seeks action—action by collective government and by individual education toward the ending of practices such as these.

This new generation, for example, is not content with preachings against that vile form of collective

murder—lynch law—which has broken out in our midst anew. We know that it is murder, and a deliberate and definite disobedience of the commandment, "Thou shalt not kill." We do not excuse those in high places or low who condone lynch law.

But a thinking America goes further. It seeks a government of its own that will be sufficiently strong to protect the prisoner and at the same time to crystallize a public opinion so clear that government of all kinds will be compelled to practice a more certain justice. The judicial function of government is the protection of the individual and of the community through quick and certain justice. That function in many places has fallen into a state of disrepair. It must be a part of our program to re-establish it.

From the bottom of my heart I believe that this beloved country of ours is entering upon a time of great gain. That gain can well include a greater material prosperity if we take care that it is a prosperity for 120,000,000 human beings and not a prosperity for the top of the pyramid alone. It can be a prosperity so-

cially controlled for the common good. It can be a prosperity built on spiritual and social values rather than on special privilege and special power.

Toward that new definition of prosperity the churches and the governments, while wholly separate in their functioning, can work hand in hand. Government can ask the churches to stress in their teaching the ideals of social justice, while at the same time Government guarantees to the churches—Gentile and Jew—the right to worship God in their own way. The churches, while they remain wholly free from even the suggestion of interference in government, can at the same time teach their millions of followers that they have the right to demand of the Government of their own choosing, the maintenance and furtherance of "a more abundant life."

Yes, the churches are the greatest influence in the world to-day to overcome greed and for spreading this new philosophy of Government. State and Church are rightly united in a common aim. With the help of God, we are on the road toward it.

Peace Crusade for 1934

IN VIEW of the gravity of the present world situation, the Executive Committee of the Federal Council of Churches at its December meeting authorized the launching of a Church Peace Crusade for the year 1934. The primary objective will be to enlist the Christian forces of the nation in support of the peace movement and to make the ideals and spirit of Jesus regnant in the relations of nations. In approving the proposals for the Crusade submitted to it by the Department of International Justice and Goodwill, the Executive Committee said: "The time has surely come when the churches of America should unitedly and with utmost moral and spiritual energy attack the war system."

The plan provides for the appointment of three commissions: one to study the Christian basis of world peace; another to study the problem of peace policies; and the third to study the program for peace education. Churchmen of the various communions will be represented on these commissions, which will study the problems assigned to them and report their findings to the 1934 Biennial Meeting of the Council.

The Commission on the Christian Basis of World Peace will undertake to make clear the witness of the Christian Gospel, to analyze the position of the churches on the issues of peace and war, to study the problem of moral disarmament and to define the true nature of Christian patriotism.

The Commission on Peace Policies will examine the circumstances and conditions out of which wars emerge, consider the policies and programs of governments best designed to secure world justice and peace, study the existing world peace machinery and the relations of

the United States thereto, analyze the problems of armaments and military budgets and the traffic in arms and munitions, and review the relations of the United States to Latin America and the Far East.

The Commission on Peace Education will make a study of the peace literature of the churches, evaluating its strong and its weak points, suggest the types of educational materials needed, propose ways by which the programs of national church bodies, city and state councils of churches and local churches may be made more effective, and consider the responsibility of the federal government in the light of the Peace Pact of Paris for popular peace education.

It is proposed that local conferences on the churches and world peace be convened during October and November. In preparing for these conferences, the Federal Council will cooperate with state and city councils of churches and ministerial associations. Each local conference will be invited to frame a statement of findings for presentation to the Federal Council's Biennial Meeting in December.

During the time covered by the Biennial Meeting a period will be set aside for full discussion of the responsibility of the churches for world peace, including consideration of the reports of the three commissions described above. If findings are arrived at which are acceptable to the members of the conference, they will be submitted to the Federal Council for official action, and organizations and communions whose representatives have participated in the conferences will be invited to approve the findings.

The Message, if adopted by the Federal Council, will be presented to the President of the United States,

to members of Congress, to the governors of the forty-eight states, also to the heads of the various communions, to the chairmen of the peace committees of

the various denominations, to the executives of state and city councils of churches, and to church leaders of other lands.

Home Missions Today and Tomorrow

(Condensed from the Introduction to the impressive volume just issued by the Home Missions Council under the above title. The introduction is by Dr. W. H. A. Hanson, President of Gettysburg College and Chairman of the Home Missions Council's Committee on Review and Forecast.)

A GAIN AND AGAIN the complaint has been made that our church members do not know the facts concerning the need confronting the Church. Inspiration, in order to fire the Church, must be based on information. This information has now been provided in a form that compels the interest and admiration of every church member.

It is our opinion that the present hour presents a psychological opportunity to avail ourselves, as a Christian Church, of the findings of this report. The American people are tired. They have been sobered by the disillusionments and heartaches of the past four years. Having tried physical standards of value, our country has been prepared to appreciate spiritual values.

The Christian Church is confronted with its greatest opportunity in American history. We shall have to begin our study with the realization of the fact that the Church has been unable to render its greatest service as a civilization-builder because it has lost its ring of certainty. Your Committee has been impressed with the clarion call ringing throughout the report. It is a call for evangelical Christianity.

During the past decade, Christianity to many has seemed to present but a glorified social service program. We have compromised and qualified until what remains of Christianity is but an anæmic member occupying a place at the table of world religions. It is neither vital nor vitalizing. It lacks the fire, courage, and abandon which characterized the apostolic Church.

Christianity has a supreme contribution to make—that contribution is Jesus Christ! If in the present crisis the Church is inspired to re-study the personality and program of Jesus Christ, it will have prepared itself to enter into world-rebuilding with apostolic fervor and with apostolic success.

The Committee has made a survey of the unfinished task confronting the Church. It has threaded its way through every nook and corner of America's need. Within the pages of this report, one finds vividly portrayed America's need of Jesus Christ.

If America is to be won for Jesus Christ, it will demand the same qualities of daring, self-dedication, and persistence which characterized our Revolutionary ancestors. It is not enough that the Church shall acquaint itself with the facts, nor that it spend hours in devotional meditation. *The time has come for the Church to do something about it.*

If Christianity is to make an impress of any consequence, it will be done by a coöperating Church. The time has come for suspicions and misunderstandings, based largely on superficial differences, to be put into the background. The great task of putting Jesus Christ into the life of our age will be achieved only by a coöperating Christian Church.

As denominational groups, we can approach our tasks with such methods as are in keeping with our heritage and traditions. Each denomination can, in its own way, devote the measure of its strength and wisdom in fulfilling its high destiny, each at the same time cherishing for the other denominations the high esteem that is fitting for the work's sake.

From the world of industry, the Church might well learn to appreciate the passing of the age of competition, and the age of combination, and the dawn of a new era of coöperation.

On the Mount of Ascension, the Disciples were lost in the rapture of a great spiritual experience. Away from the discords and confusions of the multitudes, they felt the tug of ecstasy. Their mountain-top experience came to a sudden close when a voice from Heaven said, "Why stand ye idly looking up into the heavens?" It was not that they meditated too much, but that there can be no spiritual experience which does not have as its consequence a moral and social obligation. It is in threading its way through the heartache and need of a suffering world that the Church, in losing itself, will find itself.

Will the Church be equal to the opportunity of the present hour? This is the solemn challenge which your Committee commits to the membership of the churches of America.

Race Relations Sunday, February 11

On February 11, Race Relations Sunday will be observed for the twelfth year by churches and religious organizations throughout the country.

A leaflet is available containing a message and helpful suggestions for church services, meetings of women's societies, young people, students and children, together with data for speakers in conducting programs on race relations. The coöperation of many radio stations will be had in broadcasting special race relations services during the day. Several communities will continue the observance throughout the week with special interracial events of a religious and educational nature.

A Message on the Liquor Problem

IN THE LIGHT of the discussion of the relation of the churches to the liquor problem at the special meeting of the Federal Council, held in Washington, December 6-7, the Executive Committee of the Council on December 18 adopted a statement defining its present policy. The statement follows:

"Repeal of the Eighteenth Amendment leaves the nation still confronted with the inherent dangers of the liquor traffic. Unless effective measures are soon taken, liquor will come back like a flood, supported by a publicity the power of which was not known a generation ago. The press, the radio, the movies and billboards are now being utilized to stimulate habits of drinking in the people. Nobody except those directly interested in profit from the business can believe that this is desirable.

Legalized liquor is coming back at a time when the nation is passing into a new era of power-driven automatic machinery, when the hands at the controls must be sure and quick in their reactions. It is coming back to a society which is in the midst of a far-reaching reconstruction of its economic organization—an inflammable society, to which clear thinking, self-control and social discipline are of paramount importance.

I. LIQUOR CONTROL

"The problem of devising suitable measures of control has come suddenly upon unprepared legislatures and officials. The emergency is so great that all who are concerned for sobriety and social welfare, including those who are convinced that prohibition is the only final solution of the great evil, should give their support to securing the best forms of control now possible.

"At a time when the nation is groping for solutions, we suggest certain fundamental considerations which we believe should now guide in devising methods of control:

"1. The saloon should not be allowed to return.

"2. Since the power of the liquor traffic has come in large measure from its alliance with politics, control of the traffic must be divorced from partisan politics and patronage.

"3. The element of profit must be strictly limited in order that the consumption of liquor may not be stimulated. The greed of the private traffic in intoxicating liquors is so unrestrained that it will not be content to supply normal demand but will persistently seek to create demand by all means within its power.

"4. Limitation of profit can best be accomplished at present by placing the manufacture and sale of liquors under the regulation of agencies set up by government and under rigid restriction as to quantity, prices and dividends.

"5. In addition to measures initiated by the states, the Federal Government should retain a large degree of control, extending not only to inter-state shipments but also to standards, quantities of liquor to be produced or imported, and to

the illicit traffic. There should be regulation of the industry by national codes and code authorities.

"6. There is a grave danger, already apparent, that government will seek to profit from the liquor traffic through heavy taxation. While the traffic should bear its share of the public burdens, it is as important to subordinate profit in a governmentally controlled traffic as in one privately owned and operated. To depend upon the traffic for large revenues tends to make the public ignore its evils.

"7. In order that the appetite for intoxicants shall not be stimulated, and especially that young people shall be protected from their seductive appeal, all advertising of liquor should be subject to strict governmental control and should be reduced to the lowest possible limits.

"8. Since eleven states have constitutional prohibition after federal repeal, and others have state-wide prohibition laws, and since large areas where dry sentiment prevails will desire state or local option, the rights of these states and areas should be safeguarded by the Federal authorities, and within the states by state authorities. Provision for local option should be incorporated in all state systems of control."

II. EDUCATION

"The necessity of measures for control should not blind us to the more vital necessity for the immediate initiation of adequate education. The testimony of competent authorities is that alcohol is a habit-forming depressant narcotic drug, and that even when taken in small amounts it is likely to cause deterioration in the individual's performance to a degree which disqualifies him in various important situations. The social dangers of alcohol to industry, especially to all forms of transportation; its causal relation to personal and family disintegration, its threat to the safety of the young, and its demoralizing relations to crime, corrupt politics, and the underworld are too well known to need argument.

"Education of children, youth and adults in the evils and dangers of alcohol, social as well as personal, should be undertaken in the most effective manner possible. We regard such a program of education as the primary contribution of the churches to the solution of the liquor problem.

"Not only the churches and the schools but also the State itself should participate in the program of education, as the French, German, Russian, Swedish and other governments are now doing. From the standpoint of the individual, education should aim at sobriety, self-control, and abstinence; from the standpoint of the community, at maintaining an overwhelming public sentiment for effective control.

"It should be a deliberate national policy, and likewise the policy of the several states, by means of public education and effective control of the traffic continually to decrease consumption of liquor, in order that the traffic may become a steadily diminishing factor in American life."

Radio and the Federal Council's Anniversary

The figures concerning the broadcasting of the 25th anniversary meeting of the Federal Council of the Churches, held in Constitution Hall, Washington, D. C., on the evening of December 6, are extremely impressive. For a full hour no fewer than 67 stations of the National Broadcasting Company carried the program on the air, including the full address of Dr. Beaven, the President of the Council, the address by President Roosevelt, and four musical numbers by the Westminster Choir. Parts of the program were broadcast by a total of 200 stations connected with three national networks reaching every town and hamlet.

It is conservatively estimated that 91 per cent of the 17,000,000 receiving sets in the country were able to tune in effectively upon the program.

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Dr. Macfarland Writes on German Church

A timely new volume entitled "The New Church and the New Germany" (Macmillan Co.) has just come from press and is the January selection of the Religious Book Club. It gives the latest and most authoritative word on this absorbingly interesting subject.

There are so many angles to the situation that no adequate understanding of it is possible without a comprehensive view and a background of first-hand knowledge. Fortunately Dr. Macfarland's contacts with Germany have been such as to provide both background and comprehensiveness. After seventeen visits—the latest a stay of some months—and after numerous interviews with the leaders of both Church and State from Adolf Hitler to the Reichsbischof who was chosen but never served—Dr. von Bodelschwingh—the author has gathered the salient facts and has presented them vividly, together with the most important documents, many of which are doubtless destined to be famous in history.

Thanks to the fact that he has known German leaders and has worked with them in the ecumenical movement for a number of years, Dr. Macfarland was received with confidence in Berlin during his rather prolonged visit from which he has just returned. He had exceptional opportunity to investigate freely and to have personal contacts. As a result, a quality of freshness and immediacy pervades the book.

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M A C M I L L A N

Evangelistic Conferences on Pacific Coast

THE REPORTS which come from the Pacific Coast concerning the series of seven interdenominational conferences for spiritual advance, held in the month of November under the auspices of the Federal Council's Department of Evangelism, are highly gratifying. The testimony of many leaders in Seattle, Portland, Sacramento, Oakland, Fresno, Los Angeles and San Diego was that a great stimulus was given to the evangelistic spirit of the churches.

The coöperating teams, appointed by the evangelistic departments of several denominations, worked together in a remarkable unity of spirit. They represented the Congregationalists, the Baptists, the Presbyterians, the Disciples and the Southern Methodists. They included some of the outstanding pastors of the Pacific Coast and Dr. Herman F. Swartz, President of the Pacific School of Religion. Rev. Ralph W. Bayless, the new Executive Secretary of the California Federation of Churches, travelled with the team and received his first introduction to the churches of several cities.

In each of the seven cities visited the attendance of pastors was impressively large. Meetings designed to further a coöperative approach to work for young people were also held.

The conference in San Diego was happily marked by a decision to accept tentatively the constitution and by-laws which were submitted by a special committee for a council of churches in that city. The matter is now referred to each of the churches of the county for their action and the first Monday in February has been designated as the time when the churches of the county will meet to report their action. If favorable, they will launch the county council of churches at that time.

On December 11, a conference was held in Boston

which was felt by the leaders in that area to be one of the most significant gatherings in many years. The leading speakers were Dr. Albert W. Beaven, President of the Federal Council, and Dr. Charles E. Burton, General Secretary of the General Council of the Congregational and Christian Churches.

Beginning on January 3, a series of conferences in Eastern and Southern cities will be held, reaching from New York to Miami. Other cities included in the itinerary are Brooklyn, N. Y.; Washington, D. C.; Richmond, Va.; Raleigh, N. C.; Columbia, S. C.; Charleston, S. C.; Jacksonville, Tampa and St. Petersburg, Fla.

Fellowship of Prayer for 1934

The 1934 Fellowship of Prayer is printed and available. Dr. Charles E. Jefferson, of New York, Minister Emeritus of the Broadway Tabernacle, has prepared the devotional series of forty-five daily studies for the coming Lenten period.

The Fellowship of Prayer, initiated by the Congregational Commission on Evangelism and the Devotional Life and through its generous coöperation made available to all communions through the Federal Council, has come to be one of the great influences of the year for the cultivation of the spirit of prayer.

Over 600,000 copies of the Fellowship of Prayer were sold and distributed to the churches of the country last year. Due to the great number printed, the price is almost nominal—three cents per single copy (add postage) and \$2.00 per hundred copies, for an attractively printed booklet of thirty-two pages. Send orders to the Federal Council's Department of Evangelism.

AMONG THE BEST NEW BOOKS

Karl Barth and Christian Unity

By ADOLF KELLER

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Since 1918, Karl Barth has been influencing the thought of Christian leaders. Of late, his brave and outspoken defiance of the Nazi program for the German churches has drawn attention to his independence of thought. Dr. Keller is uniquely equipped to write a study of the man and to appraise his influence. In Barth's earlier days he was a curate in Dr. Keller's church in Switzerland. In recent years Dr. Keller has been constantly traveling from nation to nation and has probably been in closer touch than any other man with the centers of Christian thought as well as of common Christian action.

The present volume, carefully translated from the German, addresses itself to such questions as these: How does the

Barthian theology influence individual churches? How do they react? What part do they accept, and what reject? To what extent is this new "reformation theology" working as a ferment in our contemporary religious situation? How does it affect church and interdenominational policies?

Dr. Keller's answers are based on personal contacts on a wide front. The result is a stimulating picture of the life and thought of the churches in ten countries—beginning with Switzerland and ending with America. His analysis enables us to understand not only what is taking place in the church world but likewise what the potentialities of the Barthian emphasis on religious truth really are.

Dr. Keller sees clearly that Barthianism, with its emphasis on the absolute transcendence of God, its pessimism for the world, and its rejection of the idea of certainty or of possessiveness in the religious realm, advances by three stages: first, creating a desire for understanding,

though it seeks not recognition but decision; second, criticism or praise, both apt to be explosive; and, third, a self-effacing, reciprocal willingness to learn. While the British and Continental churches are in the second stage of the controversy the American churches are, Dr. Keller thinks, only in the first.

The closing chapters discuss the effects of this ferment in the modern Christian mind and as reflected specifically in the ecumenical movement.

A highly informing and usefully interpretative book.

HENRY S. LEIPER.

Timely Studies of the Orient

DAINGEROUS THOUGHTS ON THE ORIENT. By F. R. Eldridge. D. Appleton-Century Co. \$2.50.

A HISTORY OF THE FAR EAST IN MODERN TIMES. By Harold M. Vinacke. F. S. Crofts & Co. Revised edition, 1933.

JAPAN (Volume VI of the Supplementary Series to "Re-thinking Missions"). Orville A. Petty, Editor. Harper & Bros. \$1.50.

Professor Eldridge, head of the Japanese Department at Columbia University, writes in a vigorous, popular style. His diplomatic and business experience in Japan and his service for several years as Chief of the Far Eastern Division of the U. S. Department of Commerce not only assure the accuracy and adequacy of his information, but render highly significant his moral support of Japan's case.

Dr. Vinacke, Professor of International Law and Politics at the University of Cincinnati, furnishes a veritable thesaurus of scholarly information on the recent history of China, Japan, Russia and the nations of the West in their rivalries and struggles for the possession and control of territories and markets. A volume for frequent reference and for serious study.

The volume on Japan produced by the Fact-Finders is valuable for students of missionary work in that land. From the "General Review" by Galen M. Fisher through to the end, the work of Messrs. Guy, Yoder, Bruere, Sears, Sadler and Maxwell and of Miss Forsyth throws a flood of light on the problems of missionary work.

SIDNEY L. GULICK.

Prophets in Israel

By S. PARKES CADMAN

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This latest book from Dr. Cadman's pen is a beautiful gift for the layman. It does not pretend to be a technical help for the scholar. While the text is up-to-the-minute in scholarship, the description of each of the prophetic figures is concise and, in the best sense, popular. The history and significance of the major and minor prophets from Jeremiah to Daniel are given. Dr. Cadman's interpretation of their character makes the work of stimulating value.

The reproductions of Salisbury's paintings of the prophets add to the attractiveness of the volume.

I. C. WISE.

John R. Mott—World Citizen

By BASIL MATHEWS

Harper & Brothers, 1934. \$3.00.

To write of this book without resorting to constant superlatives is impossible for one who has had the privilege of being personally associated in even a small way with Dr. Mott and his work. One is left almost breathless with admiration, both for the man and for Basil Mathews' skill in delineating him. Yet no one can feel that the picture is exaggerated. It is a true and discerning interpretation of a personality which has left a deep impress on more Christian workers than any other contemporary leader in the Christian movement. Basil Mathews could not have been more fortunate in the subject of his biography, and Dr. Mott could not have been more happy in his biographer. One does not hesitate to predict that Mathews' "John R. Mott—World Citizen" is no ephemeral volume but will take its place among the really great biographies.

The book is in no sense a eulogy. On the contrary, Mr. Mathews writes with great restraint; he uses few adjectives to describe his subject. He does not need to, for the facts are more eloquent than any language about them could be. His skill consists in drawing aside the curtain and letting us see Dr. Mott himself—the student committing himself to a life of Christian service, the dynamic young leader of students, the discoverer of the capacities in other men, the world evangelist, the ardent missionary statesman, the master of great assemblies, the interpreter of the different peoples of the world to one another, a personality of such contagious purposefulness that men of means rejoiced to have a share in his

enterprises. We even see the man at play, though we had hardly suspected that this was one of his *fortes*!

More important, however, than the record of ceaseless activity and high accomplishment is the revealing disclosure of some of the secrets of his power—his amazing discipline of mind and will, his harnessing of decision to insights, his taking time systematically even in the busiest periods for the nurture of the spiritual life, his whole-hearted dedication to the cause of Christ as the supreme goal of his efforts.

To the present reviewer the chapter of greatest stimulus is that which describes Dr. Mott as a "student of priorities." We see here a man who will not let good things get in the way of the best, who keeps secondary things from crowding out the primary, who knows that certain ends are so important that many other things must be sacrificed. Offers of the presidency of great universities and even of the ambassadorship to China could not deflect him from his deliberately chosen task. The same quality of getting things in true perspective and then ordering his time accordingly appears in the way in which he learned to handle the schedule of even the ordinary day.

In some respects this book is less a record of what has been done by one man than it is a portrayal of the great cause to which he has devoted all his energies. It is certain to be like a bugle call to others, especially to youth, inspiring them to dedicate their lives to the same high end.

SAMUEL MCCREA CAVERT.

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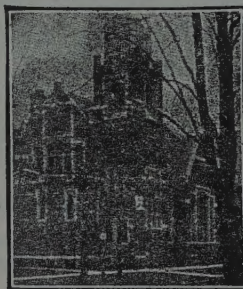
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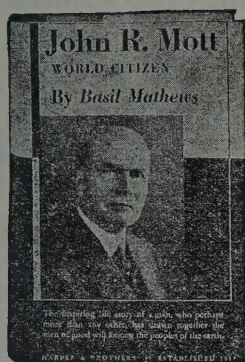
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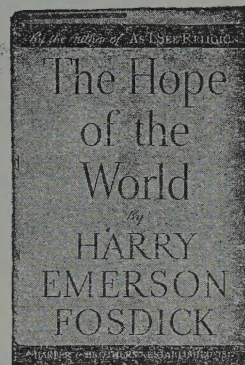
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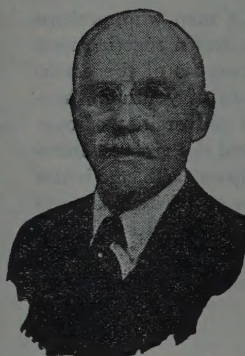
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